

Certaine godly instruc-
tions, verie necessarie to be lear-
ned of the younger sorte, be-
fore they be admitted to be parta-
kers of the holie Com-
munion.

Verie easie to be understanded of
the simple and unlearned
sorte, dooen by
D.W. Arch.

Also certaine Articles, very necessarie
to bee knownen of all young Schollers
of Christes Schoole dooen
by D.W. e Arch.

Seen and allowed.

Imprinted at London for Henry Kirkham,
dwellyng at the little North dore of Sainct
Paules Churche, and are there to bee
solde, at the signe of the
blacke Boye.
1580.

Instructions of the
Gelly instructions for euery
Minister to examine the younger
sort, before they be admitted
to receive the holie Com.

Question.



What dooe you
comitt to receive,
Answere. The holie
Sacrament of
the body and
bloud of Christ.

Question.

Wher doest thou come to receive it?
Answere. At the miche
Because Christ hath so commannded
mee.

Question. Of how many partes doeth it consist?
Answere.

Of two partes: namely, the outward
forme, and the inward thing signified.

Question.

What
is it,

which

holye Communion?

Whiche bee the outward signes in
this Sacrament?

Answer. Bread and Wine. *Question.*

Whiche be the inward thinges signi-
fied?

Answer. Christes body broken for me, and his
bloud shed for me, together with all
the benefits of his passion.

Question.

How doest thou receive the outward
signes?

Answer. I receive them with my hande, eat
them with my mouthe, and digest
them with my stomach.

Question.

How doest thou receive the inward
thinges signified in communion?

Answer. Truly by faith, and for the sake of it also by
my body and soule to the which the thinges

Question.

Instructions of the

16. W^H CH^E choose these Sacra-
ments of Bread and Wine, to re-
present unto vs the body and blood
of Christe, rather then any other
present creature, for two causes
one cause is to shew vs that as we
are mortall creatures, we are
so too our outward senses, those
things that God would have vs
to learn by this Sacrement.

Question and Answer 271

What be those thinges which GOD
would have vs to learn by this
Sacrement?

and shew vs, Answered god sayd
By the bread abydng of the bread, weet
hau to do with the breakeyng of the
body of Christe upon the Crofse:
and by the poweryng forthe of the
wine, the bledyng of his bloud,
and by the distributyng too all them
that are present, Christe communy-
cying hym selfe unto all those that
will faulke to receive hym; by the

holie Communion.

Eating and drinking we have
that as Bread and Wine doe nut
criste our bodies in this life, so
Christes body and bloud doe nou-
rishe our soules to life euerlastynge.
And as the substance of Bread and
Wine by digestion, passeth into the
substaunce of our bodies, even so by
fafehe, Chryste and we are unitid
with an unspakable union, and
we made fylle of his fleshe, and bo-
nes of his bones.

¶ (111) Question. What doth in this
what must be learned hereby?

Answer. ¶

That we beynge many, are made one
in Christ, as of many graunes is
made one lofe, and of many Bra-
nipes, one vaste, ¶ In this regard
to the 111th Question, put to our
S. Forasmuch as the unworthie re-
ceiuer is damned (for so Saincte
Paul testineth) how wil thou know
whether thou art a worthy receiuer
or no?

bolic Communion.

If I examine me selfe, and finde,
that I binidice my knowledge myne
owne unwoorthiness, that is to saye,
my sinnes, and to bee hertely sorry for
them, and fullie to purpose amende-
ment of life, and faithfullie to embrasse
Gods promise of remissioun and for-
don offered in Christ, then am I
myselfe heapefie my selfe for
giveness sake of me.



Certaine Articles, very ne-

necessary to be knownen of all yonge
schollers of Chistes schole, so
solucion y Depon by D W Arch



Item, that the ende of
our creation is to gla-
cting of the knowledg
of the true prayse of
Gods glorie begin-
ning at the knowledg
of our selues. No 310

That the knowledg of our selues
issueth out of the sounde understand-
ing of the lawe, contained in the ten
commaundements.

That the lawe is the perfect rule of
justice, teachyng vs what wee should
doe, and forbidden the contrarie.

The lawe was deliuered into twoo
tablets, wherof the firste contayneth
oure commaundements, touchyng
our dutie towards God, the seconde
contayneth our dutie towards our
neighbour.

Articles.

1. The ende of the lawe is to let vs
see our sinnes that by the sight therof
we might bee constrained to the lawe
to Christ, and so to sinnes. 3. The
3. Sinne is the transgression of the
lawe, that is, to doe that is
forbidden.

Sinne entered into the world by
Adam's transgression, and together
with sinne came death, and the curse
of God upon all mankind. 4. And so
we have made of every sinne, out of God's
curse, his eternall death and damnation.
5. And so also is our counse
6. There is no mane so helpeable
that can either escourt this eternall death,
or deserve any remission of sinnes, but
only Christe crucified by whom we
are free from the curse of the lawe,
and by whose blood we have remis-
sion; that is, the forgiuenesse of our
sinnes.

7. None shall be saved but those that
take holde upon Christe and his me-
dicines, by a true and helpefull faith.

8. This true and helpefull faith is a full
assenting.

Articles.

adhering of our hartes unto the prop-
erty banis God in churche ion, — and
equale with indeuor of right conscience.

The summe of a Christian mans
faith is contained in the twelve art-
icles of our beleefe, commonly called
the Apostles Credence in this
3. The preaching of the woerde is the
ordinay mentane, boþerby faith is
boþe bred and nourished in us. 4.
The inward worshiping of the holly
Ghoste maketh the woerde preched
sauoy and comfortable vnto vs. 5.
That good workes although they
neither iustifie vs before God, nor de-
serue any remission of sinne, yet haue
their proper place, and standing and
serue for diuers uses. 6. v. 7. 8.
First to gloriſe God. 9. 10. 11. 12.
Secondly, to publishe our faith vnto
the woerde. 13. 14. 15.

Thirdly, to beare witness vntoo
our conscience of our election. 16. 17.

Fourthly, to winne Infidels, an-
them that are without God. 18. 19.

Articles.

Prayer is a very earnest lifting vp
of the herte unto God in all kinde of
necessities, whether inwardly of soule
or outwardly of bodie.

The Lordes prayer is a perfecte
patterne of all prayers, and contay-
neth within his reacht, what soever
can bee demanded of God, needfull
for our bodies or soules.

The Lordes prayer contayneth
sixe petitions: three concerning the
glorie of God: and three touching our
prosperite and welfare.

There are fourte principall thinges
to be observed in prayer.

First, that we make our prayers to
God onely and not to Saints.

Secondly, that we feele within
our selues the marueilous grete
want of the thinge prayed for, having
our mindes wholly bent therevpon,
not caried awaie with bithoughts.

Thirdly, that our prayers be ground-
ed vpon faith in Gods promises,
with full assurance that they shalbe
graunted.

Articles.

granted so farre as the Lord doth
knowe them to be meete and convenient
for us to drawe in to him. answere.

Fourthly, that wee continue in
prayer althoough we speede not at the
resting of us. wherefore to sayng
The sacramentes are meane
wherby the waferesse of our faith
is vnder proprednes to be had in the
Sacramente is an outward
igne of inward grace instituted of
God. and so to sayng is to sayng

There be two sacraments; bap
tisme, and the supper of the Lord.

Baptisme is an outward signe of
the washing away of sinnes, whiche
we haue by Christes bloud. I no 60
In Baptisme we haue our names
entered into the familie and household
of God. and so to sayng is to sayng
The Lordes supper representeth
our continual feeding in the saint
familie and household of God.

The Lordes Supper consisteth
outward signes and inward thinges
signified.

Articulus.

signified to us of thyne goddes grace, etc.
¶ The outwande signes of thyne
and aduised god, as in syngynge of his churche
¶ The inward thinges signified are
Christes mortyfacion, and his bloud
shed together with all the benefits of
his passyon, etc.

Repentance is a bitter sorrowing
and sobbing for sinnes, compiced alwayes
with a set purpose of amendment.

It consisteth especially in two thin-
ges: the killynge of the olde man, with
all his corrupt lusts and affections,
and the quicknyng of the newe man,
which after the image of God is crea-
ted in righteousness & true holynesse.

The olde man is then killed, and
the newe man quickned, when we die
unto sinne, and live unto righteousness;
that is to say, when we are fal-
len into deadly hatred and malice,
with our owne sinfull affections and
naue conuersation before pastre, stri-
kyng nowe at length to subdue our
vntuly lusts, and to bring into capti-
vite,

Article

utie, every thought to the obsequie
of Christ that for his spirite mate both
rule and raigne in vs, and bring forth
her goodly blossomes, faith, loue, mer-
cie, patience, humisytie, chastite, be-
sire of Gods wazde, hartie good
will to his true ministres, bi-
ligete in prayer together
with all insteade of euill our
righteousnes in drou-
nesse.

FINIS.

Formester



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